

THE NEW TESTAMENT

The 1917 Scofield Study Bible

Page-by-page Accurate and Authentic Scans

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FHA Scrivener and John Burgon were also published by Oxford, a historically protestant university. Westcott and Hort, Tischendorf and Nestle entered into alliances documented elsewhere. The KJV and Geneva Bible were based on the accurate Koine Greek Textus Receptus.

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to learn more about you through authentic versions .

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Help them to have all the resources, books,
places, strength and the time that they
ask for, in order to be able
to keep working for You. Help them have plenty of gas for
their car, and food to have real strength.

I pray that you would encourage them and
that you protect them physically and
spiritually, and the work & ministry that
they are engaged in. Help *those in this book and help ministry*
to want to know and love you and your Word **more** every day.

I pray *that you would protect them from* the Spiritual
or other Forces that could harm them or their work and projects,
or slow them down. Please help them to find Godly friends who
are eager and able to help. Provide stable transportation
for their consistent use. Give them rest and strength.

**And Lord, help
and expedite
their other
projects
also !!!**

Remind me to pray for them often as this
will help and encourage them.

Please give them your wisdom and
understanding so they can better follow you,
and I ask you to do all
these things in the name of Jesus, Amen,

THE FIRST EPISTLE OF PAUL THE APOSTLE TO

TIMOTHY.

[1 17]

1 1]

WRITER. The Apostle Paul (1. 1).

Date. The date of this Epistle turns upon the question of the two imprisonments of Paul. If there were two (see Acts 28. 30, *note*), then it is clear that First Timothy was written during the interval. If Paul endured but one Roman imprisonment, the Epistle was written shortly before Paul's last journey to Jerusalem.

Theme. As the churches of Christ increased in number, the questions of church order, of soundness in the faith, and of discipline became important. At first the apostles regulated these things directly, but the approaching end of the apostolic period made it necessary that a clear revelation should be made for the guidance of the churches. Such a revelation is in First Timothy, and in Titus. The keyphrase of this Epistle is, "That thou mayest know how thou oughtest to behave thyself in the house of God." Well had it been with the churches if they had neither added to nor taken from the divine order.

The divisions are five: I. Legality and unsound doctrine rebuked, 1. 1-20. II. Prayer and the divine order of the sexes enjoined, 2. 1-15. III. The qualifications of elders and deacons, 3. 1-16. IV. The walk of the "good minister," 4. 1-16. V. The work of the "good minister," 5. 1-6. 21.

CHAPTER 1.

Part I. Legalism and unsound teaching rebuked.

PAUL, an apostle of Jesus Christ by the commandment of God our ^aSaviour, and ^bLord Jesus Christ, *which is our hope*;

2 Unto Timothy, *my own son in the faith*: Grace, mercy, and peace, from God our Father and ^dJesus Christ our Lord.

3 As I besought thee to abide still at Ephesus, when I ^ewent into Macedonia, that thou mightest charge some that they teach no other doctrine,

4 Neither give ^fheed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: *so do*.

5 Now ^gthe end of the commandment is ^hcharity out of a ⁱpure heart, and of a good conscience, and of faith unfeigned:

6 From which some ^jhaving swerved have turned aside unto vain jangling;

7 Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm.

8 But we know that the law is ^kgood, if a man use it lawfully;

9 Knowing this, that the ^llaw is not made for a righteous man, but for the lawless and disobedient, for

A.D. 65.

^a Rom. 1.16, *note*.

^b Christ Jesus our hope.

^c true child.

^d Christ Jesus.

^e Acts 20.1, 3.

^f 1 Tim. 6.3, 4, 20.

^g Rom. 13.8, 10;

Gal. 5.14.

^h love.

ⁱ Eph. 6.24.

^j 2 Tim. 4.10.

^k Rom. 7.12.

^l Law (of Moses).

vs. 8, 9; Heb. 7.19.

(Ex. 19.1; Gal. 3.

1-29.)

^m smiters.

ⁿ 2 Cor. 2.17.

^o gospel of the

glory.

^p Gospel. 2 Tim.

1.8, 10. (Gen. 12.

1-3; Rev. 14.6.)

^q 1 Tim. 6.15.

^r 1 Cor. 9.17.

^s 1 Cor. 15.10.

^t 1 Cor. 7.25.

^u Col. 1.25.

^v Acts 8.3; 1 Cor.

15.9.

^w Lk. 23.34.

^x John 3.16, 17.

^y kosmos (Mt. 4.8)

= mankind.

^z Rom. 1.16, *note*.

^{aa} Grace (in sa(u).)

vs. 14, 15; 2 Tim.

1.9. (Rom. 3.24;

John 1.17, *note*.)

^{ab} Rom. 15.4.

^{ac} Life (eternal).

1 Tim. 4.8. (Mt.

7.14; Rev. 22.19.)

^{ad} incorruptible.

^{ae} Cf. John 1.18,

note.

the ungodly and for sinners, for unholy and profane, for ^mmurderers of fathers and murderers of mothers, for manslayers,

10 For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to ⁿsound doctrine;

11 According to the ^oglorious ^pgospel of the ^qblessed God, which was ^rcommitted to my trust.

12 And I thank Christ Jesus our Lord, who hath ^senabled me, for that he counted me ^tfaithful, ^uputting me into the ministry;

13 Who was ^vbefore a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ^wignorantly in unbelief.

14 And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus.

15 This is a ^xfaithful saying, and worthy of all acceptation, that Christ Jesus came into the ^yworld to ^zsave ^{aa}sinners: of whom I am chief.

16 Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all long-suffering, for a ^bpattern to them which should hereafter believe on him to ^clife everlasting.

17 Now unto the King eternal, ^dimmortal, ^einvisible, the only wise

God, be honour and glory for ever and ever. Amen.

18 This charge I commit unto thee; ^ason Timothy, according to the prophecies which went before on thee, that thou by them mightest war ^ba good warfare;

19 Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck:

20 Of whom is ^{1c}Hymenæus and Alexander; whom I have ^ddelivered unto ^eSatan, that they may learn not to blaspheme.

CHAPTER 2.

Part II. Prayer, and the divine order of the sexes.

I EXHORT therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men;

2 For ^fkings, and for all that are in ^gauthority; that we may lead a quiet and peaceable life in all godliness and ^hhonesty.

3 For this is good and acceptable in the sight of God our ⁱSaviour:

4 ^jWho will have all men to be ^ksaved, and to come unto the knowledge of the truth.

5 For ^lthere is one God, and one mediator between God and men, the man Christ Jesus;

6 Who gave himself a ^mransom for all, to be testified in due time.

7 Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ and lie not;) a teacher of the Gentiles in faith and verity.

8 I will therefore that ⁿmen pray every where, lifting up holy hands, without wrath and doubting.

9 In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with ^obroided hair, or gold, or pearls, or costly array;

10 But (which becometh women professing godliness) with good works.

11 Let the ^pwoman learn in ^qsilence with all ^rsubjection.

12 But I suffer not a woman to teach, nor to usurp authority over the man, but to be in ^ssilence.

A.D. 65.

^a child.

^b the.

^c 2 Tim. 2.17, 18.

^d Judgments (the seven).

2 Tim. 4.1. (2 Sam. 7.14; Rev. 20.12.)

^e Satan.

1 Tim. 3.6, 7. (Gen. 3.1; Rev. 20.10.)

^f Rom. 13.1.

^g gravity.

^h Rom. 1.16, note.

ⁱ John 3.15, 16;

2 Pet. 3.9.

^j Rom. 1.16, note.

^k Mt. 20.28.

^l the men.

^m Or, *plaited*.

1 Pet. 3.3.

ⁿ 1 Cor. 14.34.

^o quietness.

^p Cf. Gen. 3.16.

^q quietness.

^r Sin. Rom. 3.

23, note.

^s preserved.

^t love.

^u an overseer.

^v an overseer.

^w Elders.

1 Tim. 5.1, 17,

19. (Acts 11.

30; Tit. 1.5-9.)

^x discreet.

^y 2 Tim. 2.24.

^z Psa. 101.2.

^a Prov. 16.18.

^b Jude 6.

^c Acts 22.12.

^d 1 Tim. 6.9;

2 Tim. 2.26.

^e Satan.

1 Tim. 5.15.

(Gen. 3.1;

Rev. 20.10.)

^f Acts 6.3.

^g v. 16; Mt. 13.

11, note.

^h Or, *Women*

in like man-

ner must

v. 4.

^j Or, *minis-*

tered.

^k Mt. 25.21.

13 For Adam was first formed, then Eve.

14 And Adam was not deceived, but the woman being deceived was in the ^ltransgression.

15 Notwithstanding she shall be ^msaved in childbearing, if they continue in faith and ⁿcharity and holiness with sobriety.

CHAPTER 3.

Part III. The qualifications of elders and deacons.

THIS is a true saying, If a man desire the office of a ^obishop, he desireth a good work.

2 ^pA ^qbishop then must be blameless, the husband of one wife, ^rvigilant, sober, of good behaviour, given to hospitality, apt to teach;

3 Not given to wine, no striker, not greedy of filthy lucre; but ^spatient, not a brawler, not covetous;

4 One that ruleth ^twell his own house, having his children in subjection with all gravity;

5 (For if a man know not how to rule his own house, how shall he take care of the church of God?)

6 Not a novice, lest being ^ulifted up with pride he fall into the condemnation of the ^vdevil.

7 Moreover he must have a good report of ^wthem which are without; lest he fall into reproach and the ^xsnare of the ^ydevil.

8 Likewise ^zmust the ^adeacons be grave, not doubletongued, not given to much wine, not greedy of filthy lucre;

9 Holding the ^bmystery of the faith in a pure conscience.

10 And let these also first be proved; then let them use the office of a deacon, being ^cfound blameless.

11 ^dEven so ^emust their wives be grave, not slanderers, sober, faithful in all things.

12 Let the deacons be the husbands of one wife, ^fruling their children and their own houses well.

13 For they that have ^gused the office of a deacon ^hwell purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

14 These things write I unto thee, hoping to come unto thee shortly:

¹ It is significant as bearing upon the seriousness of all false teaching, and particularly as related to resurrection, that Paul calls it blasphemy to teach that "the resurrection is past already" (2 Tim. 2. 17, 18).

15 But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the ^{1b}church of the living God, the pillar and ground of the truth.

16 And without controversy great is the ^dmystery of godliness: God was manifest in the flesh, justified in the ^eSpirit, seen of ^fangels, preached unto the Gentiles, believed on in the ^gworld, received up into glory.

CHAPTER 4.

Part IV. The walk of a "good minister of Jesus Christ."

NOW the ^hSpirit ⁱspeaketh expressly, that in the latter times some shall ^jdepart from the faith, giving heed to seducing spirits, and doctrines of ^kdevils;

2 Speaking lies in hypocrisy; having their conscience seared with a hot iron;

3 Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.

4 For every creature of God is good, and nothing to be refused, if it be received with thanksgiving:

5 For it is ^lsanctified by the word of God and prayer.

6 If thou put the brethren in remembrance of these things, thou shalt be a good minister of ^mJesus Christ, nourished up in the words of ⁿfaith and of good doctrine, whereunto thou hast attained.

7 But refuse profane and old wives' fables, and exercise thyself ^orather unto godliness.

8 For bodily exercise profiteth ^plittle: but godliness is profitable unto all things, having promise of the life that now is, and of ^qthat which is to come.

9 This is a faithful saying and worthy of all acceptance.

10 For therefore we both labour

A.D. 65.

^a Heb. 3.6.

^b Churches (local). vs. 5, 15, 16; Phm. 2. (Acts 2.41; Phil. 1.1.)

^c Church (visible). (1 Cor. 10.32.)

^d Mt. 13.11, note.

^e Holy Spirit.

^f 1 Tim. 4.1. (Mt. 1.18; Acts 2.4.)

^g Heb. 1.4, note.

^h kosmos (Mt. 4.8) = mankind.

ⁱ Holy Spirit.

^j 2 Tim. 1.7, 14. (Mt. 1.18; Acts 2.4.)

^k Inspiration.

^l 2 Tim. 3.16. (Ex. 4.15; Rev. 22.19.)

^m Apostasy.

ⁿ vs. 1-3; 2 Tim. 4.3, 4. (Lk. 18. 8; 2 Tim. 3. 1-8.)

^o demons.

^p Sanctify, holy (persons) (N.T.).

^q Tit. 1.8. (Mt. 4.5; Rev. 22.11.)

^r Christ Jesus.

^s the faith.

^t or a little.

^u Life (eternal). 1 Tim. 6.12, 19. (Mt. 7.14; Rev. 22.19.)

^v hope.

^w Preserver.

^x Tit. 2.7, 15.

^y love.

^z 2 Tim. 1.6.

^{aa} Deut. 34.9.

^{ab} Rom. 1.16, note.

^{ac} vs. 5, 16.

^{ad} descendants.

^{ae} hope.

^{af} Rev. 3.1.

^{ag} 2 Cor. 12.14.

^{ah} unbeliever.

and suffer reproach, because we ^{ai}trust in the living God, who is the ^{aj}Saviour of all men, specially of those that believe.

11 These things command and teach.

12 ^{ak}Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in ^{al}charity, in spirit, in faith, in purity.

13 Till I come, give attendance to reading, to exhortation, to doctrine.

14 ^{am}Neglect not the gift that is in thee, which was given thee by prophecy, with the ^{an}laying on of the hands of the presbytery.

15 Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all.

16 Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both ^{ao}save thyself, and them that hear thee.

CHAPTER 5.

Part V. The work of a "good minister of Jesus Christ."

REBUKE not an elder, but ^{ap}treat him as a father; and the younger men as brethren;

2 The elder women as mothers; the younger as sisters, with all purity.

3 Honour widows that are ^{aq}widows indeed.

4 But if any widow have children or ^{ar}nephews, let them learn first to shew piety at home, and to requite their parents: for that is good and acceptable before God.

5 Now she that is a widow indeed, and desolate, ^{as}trusteth in God, and continueth in supplications and prayers night and day.

6 But she that liveth in pleasure is ^{at}dead while she liveth.

7 And these things give in charge, that they may be blameless.

8 But if any provide not for his own, and ^{au}specially for those of his own house, he hath denied the faith, and is worse than an ^{av}infidel.

¹ Church (visible), Summary: The passages under this head (1 Cor. 10. 32; 1 Tim. 3. 15) refer to that visible body of professed believers called, collectively, "the Church," of which history takes account as such, though it exists under many names and divisions based upon differences in doctrine or in government. Within, for the most part, this historical "Church" has existed the true Church, "which is his body, the fulness of him that filleth all in all" (Eph. 1. 22, 23; Heb. 12. 23, note), like the believing Remnant within Israel (Rom. 11. 5, note). The predicted future of the visible Church is apostasy (Lk. 18. 8; 2 Tim. 3. 1-8); of the true Church, glory (Mt. 13. 36-43; Rom. 8. 18-23; 1 Thes. 4. 14-17).

9 Let not a widow be taken into the number under threescore years old, having been the wife of one man,

10 Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work.

11 But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry;

12 Having damnation, because they have cast off their first faith.

13 And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not.

14 I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully.

15 For some are already turned aside after Satan.

16 If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed.

17 Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.

18 For the scripture saith, *Thou shalt not muzzle the ox that treadeth out the corn.* And, *The labourer is worthy of his reward.*

19 Against an elder receive not an accusation, but before two or three witnesses.

20 Them that sin rebuke before all, that others also may fear.

21 I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality.

22 Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure.

23 Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities.

24 Some men's sins are open beforehand, going before to judgment; and some men they follow after.

25 Likewise also the good works of some are manifest beforehand; and they that are otherwise cannot be hid.

A.D. 65.

a Acts 16.15.

b being guilty.

c 2 Thes.3.11.

d Satan.

2 Tim.2.26.

(Gen.3.1;

Rev.20.10.)

e 1 Thes.5.12,

13.

f Deut.25.4;

1 Cor.9.7,11.

g Lk.10.7.

h Elders. vs.1,

17,19; Jas.5.

14. (Acts 11.

30; Tit.1.

5-9.)

i Deut.19.15.

j Sin. Rom.3.

23, note.

k 2 Tim.4.1.

l Heb.1.4,note.

m Or, preju-

dice.

n Deut.1.17.

o Acts 13.3.

p water only.

q Sin. Rom.3.

23, note.

r Gal.5.19.

s Eph.6.5.

t 2 Tim.1.13.

u Tit.1.1.

v 1 Cor.8.2.

w 2 Tim.3.5.

x Prov.15.16.

y Heb.13.5.

z earth.

a Psa.49.17.

b Gen.28.20.

c will to be.

Prov.28.20.

d Temptation.

Heb.2.18.

(Gen.3.1;

Jas.1.14.)

e a root.

f every.

g Separation.

2 Tim.2.19-

21. (Gen.12.

1; 2 Cor.6.

14-17.)

h 1 John 3.7,

note.

i Life (eter-

nal). vs.12,

19; 2 Tim.1.1.

10. (Mt.7.14;

Rev.22.19.)

j Heb.10.23.

k 1 Tim.5.21.

l John 18.36,

37.

CHAPTER 6.

Part V. continued.

LET as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and his doctrine be not blasphemed.

2 And they that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort.

3 If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness;

4 He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmising,

5 Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.

6 But godliness with contentment is great gain.

7 For we brought nothing into this world, and it is certain we can carry nothing out.

8 And having food and raiment let us be therewith content.

9 But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.

10 For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

11 But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.

12 Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.

13 I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession;

14 That thou keep this commandment without spot, unre-

bukeable, until ^athe appearing of our Lord Jesus Christ:

15 Which in his times he shall shew, *who is* ^bthe blessed and only Potentate, the ^cKing of kings, and Lord of lords;

16 Who only hath immortality, dwelling in the light which no man can approach unto; ^dwhom no man hath seen, nor can see: to whom *be* honour and power everlasting. Amen.

17 Charge them that are rich in this ^eworld, that they be not high-minded, nor ^ftrust in uncertain riches, but in the living God, who

A.D. 65.

^a Christ (Second Advent). Tit. 2.13.

(Deut. 30.3; Acts 1.9-11.)

^b 1 Tim. 1.17.

^c Rev. 17.14.

^d Cf. John 1.

18, note.

^e age.

^f hope.

^g Eccl. 5.18, 19.

^h Phil. 3.14.

ⁱ on what is

really life.

^j Tit. 1.14.

^k the knowledge which

is.

giveth us richly all things ^{to}enjoy;

18 That they do good, that they be rich in good works, ready to distribute, willing to communicate;

19 Laying up in store for themselves a good foundation against the time to come, that they may ^{lay}hold ^{on} eternal life.

20 O Timothy, keep that which is committed to thy trust, ^{avoiding}profane and vain babblings, and oppositions of ^{science}falsely so called:

21 Which some professing have erred concerning the faith. Grace *be* with thee. Amen.

END of

THE SECOND EPISTLE OF PAUL THE APOSTLE TO

TIMOTHY.

[1 1] [1 15]

WRITER. The Apostle Paul (1. 1.).

Date. This touching letter was written by Paul to his "dearly beloved son" shortly before his martyrdom (4. 6-8), and contains the last words of the great apostle which inspiration has preserved.

Theme. Second Timothy (in common with Second Peter, Jude, and Second and Third John) has to do with the personal walk and testimony of a true servant of Christ in a day of apostasy and declension. The key-phrases are, "All they which are in Asia be turned away from me" (1. 15); and, "A good soldier of Jesus Christ" (2. 3). The Asian churches had not disbanded, nor ceased to call themselves Christian, but they had turned away from the doctrines of grace distinctively revealed through the Apostle Paul (see Introduction, p. 1189). This was the proof that already the apostasy had set in in its first form, legalism.

The natural divisions are four: I. The Apostle's greeting, 1. 1-18. II. The pathway of an approved servant in a day of apostasy, 2. 1-26. III. Apostasy and the Word, 3. 1-17. IV. A faithful servant and his faithful Lord, 4. 1-22.

CHAPTER 1.

Part I. The apostolic greeting.

PAUL, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus,

2 To Timothy, my dearly beloved son: Grace, mercy, and peace, from God the Father and Christ Jesus our Lord.

3 I thank God, whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day;

4 Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy;

5 When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also.

6 Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands.

7 For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.

8 Be not thou therefore ashamed of the testimony of our Lord, nor

A.D. 66.

a Tit. 1.2.
b 1 Tim. 1.2.
c child.
d Acts 23.1.
e Heb. 13.18.
f 2 Tim. 4.9, 21.
g 1 Tim. 4.6.
h Acts 16.1.
i 1 Tim. 4.14.
j Rom. 8.15; 1 John 4.18.
k Lk. 24.49.
l Col. 1.24.
m Rom. 1.16, note.
n Grace (in salu.).
Tit. 2.11. (Rom. 3.24; John 1.17, note.)
o i. e. ages.
p Rom. 1.16, note.
q Life (eternal).
Tit. 1.2. (Mt. 7.14; Rev. 22.19.)
r Incorruptibility.
s Gospel. vs. 8, 10; 2 Tim. 2.8. (Gen. 12.1-3; Rev. 14.6.)
t Rom. 1.16.
u Assurance.
2 Tim. 4.8, 18. (Isa. 32.17; Jude 1.)
v Faith. Heb. 4.2; 3.10, 22. (Gen. 3.20; Heb. 11.39.)
w pattern, or, outline.
x 1 Tim. 6.3.
y Holy Spirit.
vs. 7, 14; Tit. 3.5. (Mt. 1.18; Acts 2.4.)
z Acts 19.10.
a 2 Tim. 4.10, 16.

of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God;

9 Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,

10 But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel;

11 Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.

12 For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.

13 Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.

14 That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us.

15 This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes.

¹ The believer's resources in a day of general declension and apostasy are: (1) Faith (1. 5); (2) the Spirit (1. 6, 7); (3) the word of God (1. 13; 3. 1-17; 4. 3, 4); (4) the grace of Christ (2. 1); (5) separation from vessels unto dishonour (2. 4, 20, 21); (6) the Lord's sure reward (4. 7, 8); (7) the Lord's faithfulness and power (2. 13, 19).

16 The Lord give mercy unto the house of Onesiphorus; ^afor he oft refreshed me, and was not ashamed of my ^bchain:

17 But, when he was in Rome, he sought me out very diligently, and found me.

18 The Lord grant unto him that he may find mercy of the Lord ^cin that day: in how many things he ^dministered unto me at Ephesus, thou knowest very well.

CHAPTER 2.

Part II. The path of a "good soldier" in the time of apostasy.

THOU therefore, my ^ason, be strong in the ^bgrace that is in Christ Jesus.

2 And the things that thou hast heard of me among many witnesses, the same ^ccommit thou to faithful men, who shall be able to teach others also.

3 Thou therefore ^dendure hardness, as a good soldier of Jesus Christ.

4 No man that ^ewarreth entangleth himself with the affairs of *this* life; that he may please him who hath ^fchosen him to be a soldier.

5 And if a man also strive for masteries, yet is he not crowned, except he strive lawfully.

6 The husbandman ^gthat labour-eth must be first partaker of the fruits.

7 Consider what I say; and ^hthe Lord give thee understanding in all things.

8 Remember that ⁱJesus Christ of the seed of David was raised from the dead according to my ^jgospel:

9 Wherein I suffer trouble, as an evil doer, even unto ^kbonds; but the word of God is not bound.

10 Therefore I endure all things for the ^lelect's sakes, that they may also obtain the ^msalvation which is in Christ Jesus with eternal glory.

11 It is a faithful saying: For if we ⁿbe dead with him, we shall also live with him:

12 If we suffer, he shall also reign with him: if we ^odeny him, he also will deny us:

13 If we ^pbelieve not, yet he abideth faithful: he ^qcannot deny himself.

14 Of these things ^rput them in

A.D. 66.

a 2 Tim. 4.19.

b Acts 28.20.

c Mt. 25.34.

d Heb. 6.10.

e child.

f Grace (im-

parted).

g Heb. 4.16.

h Rom. 6.1;

i 2 Pet. 3.18.

j 1 Tim. 1.18.

k 2 Tim. 4.5.

l goeth as a

soldier. 1 Cor.

9.25, 26.

m enlisted.

n must la-

bour, before

partaking of

the fruits.

o Prov. 2.6.

p Rom. 1.3, 4.

q Gospel.

r Phm. 13.

s (Gen. 12.1-3;

Rev. 14.6.)

t Eph. 6.20.

u Election

(corporate).

v Tit. 1.1.

w (Deut. 7.6;

1 Pet. 1.2.)

x Rom. 1.16,

note.

y have died.

z Mt. 10.33.

aa are unfaith-

ful.

ab Num. 23.19.

ac 2 Pet. 1.13.

ad Tit. 3.9, 10.

ae 2 Pet. 1.10.

af Mt. 13.52.

ag 1 Tim. 6.21.

ah 1 Cor. 15.12.

ai Resurrec-

tion. Heb.

11.19.

aj (Job 19.25;

1 Cor. 15.52.)

ak Prov. 10.25.

al Jehovah.

am Num. 16.5.

an e the Lord.

ao f Rom. 9.21.

ap Separation.

aq vs. 19, 21;

Heb. 11.24.

ar 25. (Gen. 12.

1; 2 Cor. 6.

as 14-17.)

at h 2 Tim. 3.17.

au i 1 John 3.7,

note.

av j love.

aw k v. 16.

ax l Or, forbear-

ing.

ay m Gal. 6.1.

az n Repentance.

ba Heb. 6.1, 6.

bb (Mt. 3.2;

Acts 17.30.)

bc o Safan. Heb.

2.14. (Gen. 3.

1; Rev. 20.10.)

bd p 1 Tim. 4.1;

2 Pet. 3.3;

1 John 2.18;

Jude 17, 18.

remembrance, charging *them* before the Lord that they ^astrive not about words to no profit, *but* to the subverting of the hearers.

15 ^bStudy to shew thyself approved unto God, a workman that needeth not to be ashamed, ^crightly dividing the word of truth.

16 But shun profane and vain babblings: for they will increase unto more ungodliness.

17 And their word will eat as doth a canker: of whom is Hymenæus and Philetus;

18 Who concerning the truth have ^derred, ^esaying that the ^fresurrection is past already; and overthrow the faith of some.

19 Nevertheless the foundation of God standeth sure, having this seal, The ^gLord knoweth them that are his. And, Let every one that nameth the name of ^hChrist depart from iniquity.

20 But in a great house there are not only ⁱvessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour.

21 If a man therefore ^jpurge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and ^kprepared unto every good work.

22 Flee also youthful lusts: but follow ^lrighteousness, faith, ^mcharity, peace, with them that call on the Lord out of a pure heart.

23 But foolish and unlearned ⁿquestions avoid, knowing that they do gender strifes.

24 And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, ^opatient,

25 In ^pmeekness instructing those that oppose themselves; if God peradventure will give them ^qrepentance to the acknowledging of the truth;

26 And that they may recover themselves out of the snare of the ^rdevil, who are taken captive by him at his will.

CHAPTER 3.

Part III. The apostasy predicted: the believer's resource—the Scriptures.

THIS I know also, ^athat in the last days perilous times shall come.

1 Apostasy, Summary: Apostasy, "falling away," is the act of professed Christians who deliberately reject revealed truth (1) as to the deity of Jesus Christ, and (2) redemption through His atoning and redeeming sacrifice (1 John 4. 1-3; Phil.

2 ^aFor men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

3 Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good,

4 ^bTraitors, heady, highminded, lovers of pleasures more than lovers of God;

5 ^cHaving a form of godliness, but denying the power thereof: from such turn away.

6 For of this sort ^dare they which creep into houses, and lead captive silly women laden with ^esins, led away with divers lusts,

7 Ever learning, and never able to come to the knowledge of the truth.

8 Now as Jannes and Jambres withstood Moses, so do these also resist the truth: ^fmen of corrupt minds, ^greprobate concerning the faith.

9 But they shall proceed no further: for their folly shall be manifest unto all ^hmen, as their's also was.

10 But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, ⁱcharity, patience,

11 Persecutions, afflictions, which came unto me at ^jAntioch, at ^kIconium, at Lystra; what persecutions I endured: but out of ^lthem all the Lord delivered me.

12 Yea, and all that will live godly in Christ Jesus shall suffer persecution.

13 But evil men and ^mseducers shall wax worse and worse, deceiving, and being deceived.

14 But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned ⁿthem;

15 And that from a child thou hast known the ^oholy scriptures, which are able to make thee wise unto ^psalvation through faith which is in Christ Jesus.

16 ^qAll scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correc-

A.D. 66.

a Rom. 1.29-31.

b 2 Pet. 2.10.

c Tit. 1.16.

d Tit. 1.11.

e Sin. Rom. 3.

f 23, note.

g Ex. 7.11, 12,

22; 8.7; 9.11.

h 1 Tim. 6.5.

i Apostasy.

vs. 1-8. (Lk.

18.8.)

j love.

k Acts 13.45, 50.

l Acts 14.5, 6,

19.

m juggling

impostors.

n Sanctify,

holy (things)

(N.T.). Heb.

9.12.

(Mt. 4.5;

Rev. 22.11.)

o Rom. 1.16,

note.

p Inspiration.

1 Pet. 1.10-12,

25. (Ex. 4.15;

Rev. 22.19.)

q 1 John 3.7,

note.

r complete.

See Mt. 5.

48, note.

s Judgments

(the seven).

Heb. 9.27.

(2 Sam. 7.14;

Rev. 20.12.)

t Tit. 2.15.

u Apostasy.

vs. 3, 4;

Heb. 6.4-8.

(Lk. 18.8;

2 Tim. 3.1-8.)

v 2 Tim. 2.3.

w 1 Tim. 4.

12, 15.

x Phil. 1.23;

2 Pet. 1.14.

y 1 Tim. 6.12.

z the.

Assurance.

vs. 8, 18;

Heb. 6.11.

(Isa. 32.17;

Jude 1.)

a Rewards.

Heb. 11.6.

(Dan. 12.3;

1 Cor. 3.14.)

b 1 John 3.7,

note.

c 1 Cor. 2.9.

d Cf. Col. 4.14;

Phm. 24.

e age.

f Tit. 3.12.

tion, for instruction in ^rrighteousness:

17 That the man of God may be ^sperfect, thoroughly furnished unto all good works.

CHAPTER 4.

Part IV. A faithful servant and his faithful Lord.

I CHARGE thee therefore before God, and the Lord Jesus Christ, who shall ^tjudge the quick and the dead at his appearing and his kingdom;

2 Preach the word; be instant in season, out of season; ^ureprove, rebuke, exhort with all longsuffering and doctrine.

3 For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

4 And they shall turn away ^vtheir ears from the truth, and shall be turned unto fables.

5 But watch thou in all things, ^wendure afflictions, do the work of an evangelist, make ^xfull proof of thy ministry.

6 For I am now ready to be offered, and the time of my ^ydeparture is at hand.

7 I have ^zfought ^aa good fight, I have finished my course, I have kept the faith:

8 Henceforth there is ^blaid up for me a ^ccrown of ^drighteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all ^ethem also that love his appearing.

9 Do thy diligence to come shortly unto me:

10 For ^fDemas hath forsaken me, having loved this present ^gworld, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia.

11 Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry.

12 And ^hTychicus have I sent to Ephesus.

3. 18; 2 Pet. 2. 1). Apostasy differs therefore from error concerning truth, which may be the result of ignorance (Acts 19. 1-6), or heresy, which may be due to the snare of Satan (2 Tim. 2. 25, 26), both of which may consist with true faith. The apostate is perfectly described in 2 Tim. 4. 3, 4. Apostates depart from the faith, but not from the outward profession of Christianity (3. 5). Apostate teachers are described in 2 Tim. 4. 3; 2 Pet. 2. 1-19; Jude 4, 8, 11-13, 16. Apostasy in the church, as in Israel (Isa. 1. 5, 6; 5. 5-7), is irremediable, and awaits judgment (2 Thes. 2. 10-12; 2 Pet. 2. 17, 21; Jude 11-15; Rev. 3. 14-16).

13 The cloke that I left at Troas with Carpus, when thou comest, bring *with thee*, and the books, *but* especially the parchments.

14 Alexander the coppersmith did me much evil: the ^aLord reward him according to his works:

15 Of whom be thou ware also; for he hath greatly withstood our words.

16 At my first answer no man stood with me, but ^ball *men* forsook me: *I pray God* that it may not be laid to their charge.

17 Notwithstanding ^cthe Lord stood with me, and strengthened me; that by me the preaching might be fully known, and *that* all the Gentiles might hear: and I was de-

A.D. 66.

^a *Jehovah.*

2 Sam.3.39.

^b 2 Tim.1.15.^c Mt.10.19;
Acts 23.11.^d Psa.22.21.

livered out of the ^dmouth of the lion.

18 And the Lord shall deliver me from every evil work, and *will preserve me unto his heavenly kingdom: to whom be glory for ever and ever.* Amen.

19 Salute Prisca and Aquila, and the household of Onesiphorus.

20 Erastus abode at Corinth: but Trophimus have I left at Miletum sick.

21 Do thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

22 The Lord Jesus Christ *be* with thy spirit. Grace *be* with you. Amen.

THE EPISTLE OF PAUL THE APOSTLE TO

1] TITUS. [1 11

WRITER. The Apostle Paul (1. 1).

Date. Practically the same with First Timothy.

Theme. Titus has much in common with First Timothy. Both Epistles are concerned with the due order of the churches. The distinction is that in First Timothy sound doctrine is more prominent (1 Tim. 1. 3-10), in Titus the divine order for the local churches (Tit. 1. 5). The permanent use of these Epistles lies in this twofold application, on the one hand to churches grown careless as to the *truth* of God, on the other, to churches careless as to the *order* of God's house. The importance of this order is made solemnly emphatic in that the tests by which true elders and deacons may be known are repeated (1 Tim. 3. 1-7; Tit. 1. 6-9).

There are two divisions: 1. The qualifications and functions of elders, 1. 1-16. II. The pastoral work of the true elder, 2. 1-3. 15.

CHAPTER 1.

Part I. The divine order for the local churches.

PAUL, a *servant* of God, and an apostle of Jesus Christ, according to the faith of God's *elect*, and the acknowledging of the truth which is after godliness;

2 In hope of *eternal* life, which God, that cannot lie, promised before the *world* began;

3 But hath in *due* times manifested his word through preaching, which is committed unto me according to the commandment of *God* our *Saviour*;

4 To Titus, *mine* own son *after* the common faith: Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our *Saviour*.

5 For this cause left I thee in

A.D. 65.

a *bondman*.

b *Election*

(*corporate*).

1 Pet. 5.13.

(Deut. 7.6;

1 Pet. 1.2.)

c *Life* (*eternal*).

Tit. 3.7.

(Mt. 7.14;

Rev. 22.19.)

d *age*-*times*.

e *its* own *due*

season.

f *our* *Saviour*-

God.

g Rom. 1.16,

note.

h 1 Tim. 1.1, 2.

i *Elders*. vs. 5-

9. (Acts 11.

30.)

j *no* *seeker* of

base gain.

k *Sanctify*,

holy (*per-*

sons) (N.T.).

Heb. 2.11.

(Mt. 4.5; Rev.

22.11.)

l 2 Thes. 2.15.

m Jas. 1.26.

Crete, that thou shouldest set in order the things that are *wanting*, and ordain *elders* in every city, as I had appointed thee:

6 If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly.

7 For a *bishop* must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, *not* given to filthy lucre;

8 But a lover of hospitality, a lover of good men, sober, just, *holy*, temperate;

9 *Holding* fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.

10 For there are many unruly and vain *talkers* and deceivers, specially they of the circumcision:

11 Whose mouths must be stopped,

1 It is not at all a question of the presence in the assembly of persons having the qualifications of elders, made overseers by the Holy Spirit (Acts 20. 28); that such persons were in the churches of Crete is assumed; the question is altogether one of the *appointment* of such persons. These assemblies were not destitute of elders; but were "*wanting*," in that they were not duly appointed. There is a progress of doctrine in respect of the appointing of elders. Cf. v. 5, *note*.

2 Elder (*presbuteros*) and bishop (*episcopos* = "*overseer*") designate the same office (cf. v. 7; Acts 20. 17; cf. v. 28), the former referring to the man, the latter to a function of the office. The eldership in the apostolic local churches was always plural. There is no instance of one elder in a local church. The functions of the elders are: to rule (1 Tim. 3. 4, 5; 5. 17), to guard the body of revealed truth from perversion and error (Tit. 1. 9), to "*oversee*" the church as a shepherd his flock (Acts 20. 28; John 21. 16; Heb. 13. 17; 1 Pet. 5. 2). Elders are made or "*set*" in the churches by the Holy Spirit (Acts 20. 28), but great stress is laid upon their due *appointment* (Acts 14. 23; Tit. 1. 5). At first they were ordained (Gr. *cheiro-toneto*, "*to elect*") "*to designate with the hand*," by an apostle; e.g. Acts 14. 23, but in Titus and 1 Timothy the qualifications of an elder become part of the Scriptures for the guidance of the churches in such appointment (1 Tim. 3. 1-7).

who ^asubvert whole houses, teaching things which they ought not, for ^bfilthy lucre's sake.

12 One of themselves, even a prophet of their own, said, The Cretians are always liars, evil beasts, ^cslow bellies.

13 This witness is true. Wherefore ^drebuke them sharply, that they may be sound in the faith;

14 Not giving heed to Jewish fables, and commandments of men, that turn from the truth.

15 ^eUnto the pure all things are pure; but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled.

16 They ^fprofess that they ^gknow God; but in works they ^hdeny him, being abominable, and ⁱdisobedient, and unto every good work reprobate.

CHAPTER 2.

Part II. The pastoral work of a true minister (Tit. 2. 1-3. 15).

BUT speak thou the things which become sound doctrine:

2 That the aged men be sober, grave, temperate, sound in faith, in ^jcharity, in patience.

3 The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things;

4 That they may teach the young women to be sober, to love their husbands, to love their children,

5 ^kTo be discreet, chaste, ^lkeepers at home, good, ^mobedient to their own husbands, that the word of God be not blasphemed.

6 Young men likewise exhort to be sober minded.

7 In all things shewing thyself a ⁿpattern of good works: in doctrine ^oshewing uncorruptness, gravity, sincerity,

8 ^pSound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.

9 ^qExhort servants to be obedient unto their own masters, and to please them well in all things; not answering again;

10 Not purloining, but shewing all good fidelity; that they may adorn the doctrine of ^rGod our Saviour in all things.

11 For the ^sgrace of God that bringeth salvation hath appeared to all men,

A.D. 65.

^a Mt. 23. 14.

^b the sake of

^c base gain.

^d lazy glut-

^e tons.

^f 2 Tim. 4. 2.

^g Rom. 14. 14,

^h 20.

ⁱ 2 Tim. 3. 5. 7.

^j Mt. 7. 20, 21,

^k 23; 25. 12;

^l 1 John 2. 4.

^m Or, void of

ⁿ judgment.

^o i love.

^p Or, diligent

^q at home.

^r Cf. Gen. 3. 16.

^s 1 Tim. 4. 12.

^t m 1 Tim. 6. 3.

^u our Saviour-

^v God.

^w Grace (in

^x salv.). Tit. 3. 7.

^y (Rom. 3. 24;

^z John 1. 17,

^a note.)

^b age

^c Christ (Sec-

^d ond Advent).

^e Jas. 5. 7, 8.

^f (Deut. 30. 3;

^g Acts 1. 9-11.)

^h Rom. 1. 16,

ⁱ note.

^j Rom. 3. 24,

^k note.

^l lawlessness.

^m Deut. 7. 6;

ⁿ 1 Pet. 2. 9.

^o 1 Tim. 4. 12.

^p Rom. 13. 1.

^q Eph. 4. 2.

^r 1 Cor. 6. 11;

^s 1 Pet. 4. 3.

^t our Saviour-

^u God.

^v Eph. 2. 4, 8, 9.

^w Rom. 10. 3,

^x note.

^y Rom. 1. 16,

^z note.

^a Holy Spirit.

^b Heb. 2. 4.

^c (Mt. 1. 18;

^d Acts 2. 4.)

^e Rom. 1. 16,

^f note.

^g having been.

^h Justifica-

ⁱ tion. Rom. 3.

^j 20-28. (Lk.

^k 18. 14;

^l Rom. 3. 28.)

^m Grace (in

ⁿ salv.).

^o Heb. 2. 9.

^p Rom. 3. 24;

^q John 1. 17,

^r note.)

^s Life (eter-

^t nal). Heb. 7.

^u 3. 16.

^v (Mt. 7. 14;

^w Rev. 22. 19.)

^x vs. 1. 14.

^y 2 Tim. 2. 23.

^z 1 Mt. 18. 17.

^a Sin. Rom. 3.

^b 23. note.

12 Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously,

and godly, in this present ¹world; 13 ²Looking for that blessed hope, and the glorious appearing of the great God and our ³Saviour Jesus Christ;

14 Who gave himself for us, that he might ⁴redeem us from all iniquity, and purify unto himself a ⁵"peculiar people, zealous of good works.

15 These things speak, and exhort, and rebuke with all authority. ⁶Let no man despise thee.

CHAPTER 3.

Part II. continued.

PUT them in mind to be ⁷subject to principalities and powers; to obey magistrates, to be ready to every good work,

2 To speak evil of no man, to be no brawlers, but gentle, shewing all ⁸meekness unto all men.

3 For ⁹we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another.

4 But after that the kindness and love of ¹⁰God our Saviour toward man appeared,

5 ¹¹Not by works of ¹²righteousness which we have done, but according to his mercy he ¹³saved us, by the washing of regeneration, and renewing of the ¹⁴Holy Ghost;

6 Which he shed on us abundantly through Jesus Christ our ¹⁵Saviour;

7 That ¹⁶being ¹⁷justified ¹⁸by his grace, we should be made heirs according to the hope of ¹⁹eternal life.

8 *This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be ²⁰careful to maintain good works. These things are good and profitable unto men.*

9 But ²¹avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.

10 A man that is an heretick after the first and second admonition ²²reject;

11 Knowing that he that is such is subverted, and ²³sinneth, being condemned of himself.

12 When I shall send Artemas

unto thee, or Tychicus, be diligent to come unto me to Nicopolis: for I have determined there to winter.

13 Bring Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them.

A.D. 65.

^a Phil. 1.11.

14 And let our's also learn to maintain ^agood works for necessary uses, that they be not unfruitful.

15 All that are with me salute thee. Greet them that love us in the faith. Grace be with you all. Amen.

END of

THE EPISTLE OF PAUL THE APOSTLE TO

VER. 1]

PHILEMON.

[VER. 21

WRITER. The Apostle Paul (1. 1).

Date. Probably A.D. 64. It is one of the Prison Epistles. See Introductions to Ephesians and Colossians.

Theme. Onesimus ("profitable"), a slave of Philemon, a Christian of Colosse, had robbed his master and fled to Rome. There he became a convert through Paul, who sent him back to Philemon with this letter. It is of priceless value as a teaching (1) in practical righteousness; (2) in Christian brotherhood; (3) in Christian courtesy; (4) in the law of love.

The divisions are four: I. Greeting, 1-3. II. The character of Philemon, 4-7. III. Intercession for Onesimus, 8-21. IV. Salutations and conclusion, 22-25.

Part I. The apostolic greeting.

PAUL, a "prisoner of Jesus Christ, and Timothy *our* brother, unto Philemon *our* dearly beloved, and fellowlabourer,

2 And to *our* beloved Apphia, and Archippus *our* fellowsoldier, and to the church in thy house:

3 "Grace to you, and peace, from God *our* Father and the Lord Jesus Christ.

Part II. The character of Philemon.

4 "I thank my God, making mention of thee always in my prayers,

5 Hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints;

6 That the communication of thy faith may become *effective* by the acknowledging of every good thing which is in you in Christ Jesus.

7 For we have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother.

Part III. Intercession for Onesimus.

8 Wherefore, though I might be much bold in Christ to enjoin thee that *which* is *convenient*,

9 Yet for love's sake I rather beseech *thee*, being such an one as Paul the aged, and now also a prisoner of Jesus Christ.

10 I beseech thee for my son Onesimus, whom I have *begotten* in my bonds:

A.D. 64.

a Eph.3.1.

b Col.4.17.

c Churches (local).
Jas.5.14.
(Acts 2.41;
Phil.1.1.)

d Eph.1.2.

e Eph.1.16.

f Jas.2.14,17.

g Phil.4.8;
2 Pet.1.5,8.

h v.19.

i fitting.

j Col.4.9.

k 1 Cor.4.15.

l 1 Pet.2.10.

m Gospel.
Heb.4.2.
(Gen.12.1-3;
Rev.14.6.)

n bondman.

o 2 Cor.8.23.

p Lk.14.14.

q in Christ.

r 2 Cor.7.16.

11 "Which in time past was to thee unprofitable, but now profitable to thee and to me:

12 Whom I have sent again: thou therefore receive him, that is, mine own bowels:

13 Whom I would have retained with me, that in thy stead he might have ministered unto me in the bonds of the *gospel*:

14 But without thy mind would I do nothing; that thy benefit should not be as it were of necessity, but willingly.

15 For perhaps he therefore departed for a season, that thou shouldst receive him for ever;

16 Not now as a *servant*, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh, and in the Lord?

17 If thou count me therefore a *partner*, receive him as myself.

18 If he hath wronged thee, or oweth *thee* ought, put that on mine *account*;

19 I Paul have written *it* with mine own hand, I will repay *it*: albeit I do not say to thee how thou owest unto me even thine own self besides.

20 Yea, brother, let me have joy of thee in the Lord: refresh my bowels *in* the Lord.

21 Having *confidence* in thy obedience I wrote unto thee, knowing that thou wilt also do more than I say.

1 Verses 17, 18 perfectly illustrate imputation: "Receive him as myself"—reckon to him my merit; "If he hath wronged thee or oweth thee ought, put that on mine account"—reckon to me his demerit. See "Imputation," Lev. 25. 50; Jas. 2. 23. *note*.

Part IV. Salutations and conclusion.

22 But withal prepare me also a lodging: for I ^atrust that ^bthrough your prayers I shall be given unto you.

A.D. 64.

^a *hope.*
^b Acts 12.5,11,12.
^c Col.1.7.
^d Acts 12.12,25.
^e Acts 19.29.
^f 2 Tim.4.10.
^g 2 Tim.4.22.

23 There salute thee ^eEpaphras, my fellowprisoner in Christ Jesus;

24 ^dMarcus, ^cAristarchus, ⁱDemas, Lucas, my fellowlabourers.

25 The ^sgrace of our Lord Jesus Christ *be* with your spirit. Amen.

HOW TO USE THE SUBJECT REFERENCES.

THE subject references lead the reader from the first clear mention of a great truth to the last. The first and last references (in parenthesis) are repeated each time, so that wherever a reader comes upon a subject he may recur to the first reference and follow the subject, or turn at once to the Summary at the last reference.

ILLUSTRATION

(at Mark 1. 1.)

<i>b Gospel.</i>	vs.
1,14,15; Mk.	
8.35.	(Gen.
12.1-3; Rev.	
14.6.)	

Here *Gospel* is the subject; vs. 1, 14, 15 show where it is at that particular place; Mk. 8. 35 is the next reference in the chain, and the references in parenthesis are the first and last.

With My Whole Heart - With all my heart

"with my whole heart"

If we truly expect God to respond to us, we must be willing to make the commitment to Him **with our whole heart.**

This means making a commitment to Him with our ENTIRE, or ALL of our heart. Many people do not want to be **truly** committed to God. They simply want God to rescue them at that moment, so that they can continue to ignore Him and refuse to do what they should. God knows those who ask help sincerely and those who do not. God knows each of our thoughts. God knows our true intentions, the intentions we consciously admit to, and the intentions we may not want to admit to. God knows us better than we know ourselves. When we are truly and honestly and sincerely praying to find God, and wanting Him with all of our heart, or with our whole heart, THAT is when God DOES respond.

What should people do if they cannot make this commitment to God, or if they are afraid to do this ?
Pray :

Lord God, I do not know you well enough, please help me to know you better, and please help me to understand you. Change my desire to serve you and help me to want to be committed to you with my whole heart. I pray that you would send into my life those who can help me, or places where I can find accurate information about You. Please preserve me and help me grow so that I can be entirely committed to you. In the name of Jesus, Amen.

Here are some verses in the Bible that demonstrate that God responds to those who are committed with their whole heart.

(Psa 9:1 KJV) To the chief Musician upon Muthlabben, A Psalm of David. I will praise thee, O LORD with my whole heart ; I will show forth all thy marvellous works.

(Psa 111:1 KJV) Praise ye the LORD. I will praise the LORD with my whole heart , in the assembly of the upright, and in the congregation.

(Psa 119:2 KJV) Blessed are they that keep his testimonies, and that seek him with my whole heart .

(Psa 119:10 KJV) With my whole heart have I sought thee: O let me not wander from thy commandments.

(Psa 119:34 KJV) Give me understanding, and I shall keep thy law; yea, I shall observe with my whole heart .

(Psa 119:58 KJV) I entreated thy favour with my whole heart : be merciful unto me according to thy word.

(Psa 119:69 KJV) The proud have forged a lie against me: but I will keep thy precepts with my whole heart .

(Psa 119:145 KJV) KOPH. I cried with my whole heart ; hear me, O LORD: I will keep thy statutes.

(Psa 138:1 KJV) A Psalm of David. I will praise thee with my whole heart : before the gods will I sing praise unto thee.

(Isa 1:5 KJV) Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint.

(Jer 3:10 KJV) And yet for all this her treacherous sister Judah hath not turned unto me *with her whole heart* , but feignedly, saith the LORD.

(Jer 24:7 KJV) And I will give them an heart to know me, that I am the LORD: and they shall be my people, and I will be their God: for they shall return unto me with their whole heart .

(Jer 32:41 KJV) Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart and with my whole soul.

I Peter 3:15 But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:

II Timothy 2: 15 Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

**Christian Conversions - According to the Bible -
Can NEVER be forced .**

**Any Conversion to Christianity which would be
"Forced" would NOT be recognized by God. It is in
His True and KIND nature, that those who come to
Him and choose to believe in Him, must come to
Him OF THEIR OWN FREE WILL .**

**Don't Let anyone tell you that Christians support
Forced Conversions.**

That is False. True Christianity is NEVER forced.

Core Universal Rights

The right to believe, to worship and witness

The right to change one's belief or religion

**The right to join together and express one's
belief**

PROPHECY, THE END of DAYS, and the WORLD in the Next Few Years.

What you may need to know

There is much talk these days in the Islamic world about the Time of Jacob, also known as the End Times or the End of Days¹.

The records of Christianity and the records of Islam both seem to speak about the End Times. But the records of the Old and New Testaments have a record in the area of prophecy of events that are predicted to occur hundreds of years before they happen, and that record is 100% accurate.

According to Christianity, in order for a prophet or a writer or an author to truly be a prophet of God, that individual must be 100% correct 100% of the time.

This standard is applied to the Old and New Testaments (the Bible), and the verdict is that the Bible is 100% accurate, 100% of the time. History and Archeology confirms this, for those with the patience And courage to seek truth and accuracy.

What has been done sometimes in the name of Christianity, is not always good. But true Christians and Christian examples remain strong, solid and encouraging. True Christians have nothing to regret

nor be ashamed of. Offereing help to others is not wrong.

There are many perspectives on the return of Jesus Christ. The New Testaments seems to predict the return of Two Messiahs BOTH of whom both claim to be Jesus Christ.

The first Messiah who returns to help those who believe in Him actually does not come to Earth. His feet do NOT touch Jerusalem at that point in time. That first Messiah calls his followers (Christ-followers) to Him, and they are caught up or meet Jesus Christ in the air, where their time with God starts at that moment.

The second Messiah is the one who announces that "He" is the one who has returned to Earth to establish His Kingdom. He establishes a Temple in the location of the Dome of the Rock [Temple Mount] in Jerusalem, also re-institutes the jewish sacrifices of the Old Testament, and proclaims that He is going to rule on Earth. Only this Messiah who will call himself "Christ" will be a false Messiah, in other words the False Christ, the Wrong Christ.

During this time, Christians believe that they are to continue to be kind to their friends and neighbors, whether those neighbors and friends are Christians or Moslems or Hindus or anything else. This remains true in the End Times.

In the End Times according to Christianity, Christians are mostly the observers of the greatness of God, explaining to those who want to know, what is taking place in the world and why these things are happening.

In every generation of humans, there are many who claim that they WANT to live in a world without God. For that reason , God is going to give them what they want . Those people will have **1)** a world without God, but where **2)** a false Messiah arrives claiming to be Christ, and only an understanding of accurate Christianity will be able to help and show those people how to have Eternal Life.

The false Messiah comes onto the world stage and exercises power and dominion [over the entire world], ruling from the geographic location of the Ancient Roman Empire.

The false Messiah (obviously) denies that he is false, and institutes a system of global economic domination of a global economic system of money.

That money is a “symbolic” currency. As Christians today understand this, the currency of the False messiah is not based on Gold or Silver.

The currency that the False messiah establishes is “cashless”. It does not require paper currency. In fact, the new currency will be global, and it is expected to be cashless, without actual currency.

But it will be based on banking principles in the West, and this False Messiah will cause those who are Jewish to believe that their Messiah has returned. Like much of the rest of the world, many will be deceived by the False Messiah who will accomplish many miracles and will institute his system of global economic domination.

The False Messiah will cause that the entire world and governmental structure will cause the implementation of his false economic system of currency.

That economic system is a system of global dominance and global slavery. The global bankers will endorse this plan, believing that they will reap even greater profits than they currently do based on their system of unjust usury.

This global currency will depend on computers to work, and computers will be used to keep records of all economic transactions all over the world. This will be a closed economic system, one that can only be used by those who have accepted the false currency of the False Messiah.

The False Messiah will cause each person to be obligated to accept to use the new currency, and each individual will be required to give homage, or attention, or reverence or adoration or some kind of worship, or allegiance or loyalty to the false messiah, in order to be able to use the new cashless currency.

The new cashless currency will have one feature that those "who have wisdom" will recognize: the new

cashless system in order to be used will require each human to have a particular mark or “identifier” or system of individual identification for each and every single separate person on the planet.

That may seem impossible. But even now, there are millions and billions of computer records that are kept on the populations of all nations that are already using modern banking. Therefore it is not difficult to understand that keeping track of 7 billion humans around the world is not anything that is difficult, even at this moment.

This system may seem impossible to establish especially for those not familiar with the details of power inside the European Union or the West. But then if all of this is only fiction, then it should not harm anyone to read this, and then prove many years from now that all of these concerns were false.

The new cashless system will incorporate a number within itself, as part of its numbering system. That number has been identified and predicted for two thousand years: it is the number “six hundred and sixty six” or 666.

That may seem impossible, but actually this number is already used as a primary tracking number within the computer inventory systems of the world, long before you have read these few pages.

The number is already incorporated in almost all goods and products that are sold around the world: the

number is within something called the Bar Code that can be found on all products for sale around the world.

Please remember that in order for all of this to be significant, it must be part of an economic system that requires each human to receive or accept their own numbering on their right hand or their forehead. The mark could be visible, but it is likely to be invisible to the eyes, but visible to machines, scanners and computers.

This bar code has a formal name: it is called the UPC or Universal Product Code.

An individual UPC number is assigned to each physical product that is sold on this planet. The UPC or Universal Product Code already does incorporate that number 666 in all products.

The lines [vertical lines] and the spacing between them, and the lines themselves, their own symmetry determine the numbers and how those lines [the UPC bar code] are read or scanned by the computers used today.

The UPC has 666 built within it, and it is simply the two long lines on the **left** of the bar code, the two long lines on the **right** of the bar code, and the two long lines in the **middle** of the bar code. The two long lines on the left are read by computers and scanners as the number “six” [6], and so are the two long lines in the middle and the right side. Together, they form a part of the bar code that in fact is 6 - 6 - 6 or six hundred and sixty six.

Well it will not take long for some to dispute this. Even some theologians have taken to dispute the disclosure of the number 666, suggesting instead that the correct number to watch for prophetically is not 666 but 616.

That is simply foolishness and a distraction. When this economic system is implemented, one of the signs that will accompany this will be the leaders of all faiths and all religions who will falsely state that there is no problem and no risk in accepting the mark of the slave, the mark of those who accept to worship the False Messiah.

These events were discussed a long time ago in the Old Testament book of Daniel, and in the Final and last book of the New Testament which is also called the Revelation of the Apostle Saint John, or simply "Revelation".

The Apostle John was the last living apostle of Jesus Christ. He lived until around the year 95 A.D. and he is the one who taught the early church and the early Christians which books of the Bible were written by his fellow Apostles (and remember he wrote five books of the New Testament himself, the gospel of John, the small Epistles of 1 John, 2 John and 3 John, and the book of Revelation), and could be used and trusted.

The early Christians knew which books were to be included in the Bible and which books were not.

A modern book has explained much of this. It was simply called “ *Jesus is coming* ” and was written by W.E.B Blackstone.

It is easy to dismiss Christians as zionists. (Not all Christians are zionists in anycase). [and obviously, being pro-jewish is NOT the same thing as being in favor of the official government of israel. And one can be a Christian and desire good for **both** Jews and Arabs]. But Christian Zionists are not perceived friends of the jews when they are warning the Jews, even about their Jewish state, that the Messiah who comes to tell them that he is their Messiah, will be the False Messiah.

The Ancient Book of Daniel is in the Old Testament. It must be read alongside the New Testament book of Revelation, in order to give understanding to those who want to understand prophecy and the events predicted in the End Times or the End of this Age.

Christians understand that God is the one who is God, and He brings about the End Times because the planet does not belong to itself. The planet does not belong to Humans, or to the false [demonic] beings who pretend to come from other planets.

The planet belongs to God and He is the one who causes everyone rich and poor, to understand through the events in the End of Days, that God is serious about being God, and humans do not have much time to get their own life in order, and to give an account to God who is going to return and require that account of each Human, on a personal and individual basis.

That task is so impossible to understand that all that humans can do is understand and come to God, with the understanding that God may or may not require their sacrifice, but He does require those who seek Him to read and understand and follow the words and doctrines of Jesus Christ as explained in the New Testament. [The Gospel of John is a good place to start].

All those who have come before can do, is leave a few things around, for those who will be left to try to understand these events in a very short period of time.

The literal understanding of the Times of the End is that they will last seven years, and that much of humanity will perish during that time through a variety of catastrophes and disasters, all of which God refuses to stop for a planet that has been saying that they do not need Him anymore.

If they do not need Him, then they should not complain when these events occur. If they Do need God, then they should be honest enough to admit this, try to find God, pray to find God and that they will not be deceived and that God would help them to find Him.

The economic system that requires a mark may have a different formulation for the number 666. It may stay the same as it is now, or it may change. But at this current time, no one is [yet] required to have this mark personally on their mark or forehead, though if the dollar dies or is replaced by a new currency, the new currency may be the one that is either an interim

currency, or the new currency of the mark, to be used only by those who accepted to be marked [electronically branded], so they can then use their mark along with the mark of the new economic system.

A “beast” is a monster, but one that at the same time is usually both 1) ferocious and \ 2) evil in addition to being overpowering and strong.

The new economic system will be ferocious and overpowering. It will be directed by the False Messiah and the Beast. (There are 3 Evil guys described in the book of Revelation). The economic system using the mark, becomes the “mark of the beast”, because of two factors:

- 1) the one who runs and directs the system is a beast who is ruled by Evil and by Satan
- 2) the economic system of the mark of the beast takes on those characteristics of the beast also.

[the system for those who refuse to go along will not be kind nor tolerant, but more likely a combination of the worst of the roman empire, the worst of stalinist soviet communist USSR, and the worst of the the time under Hitler.]

It will be impossible to buy anything without the mark of the beast. Most likely, it may start out as optional and quickly become mandatory. As soon as the economic mark will be made mandatory, it will become a crime of life or death to try to conduct economic transactions without the official government

permission, from the millions and millions of people who have foolishly already decided to consent to accept the mark. It will also be a capital crime to help or assist anyone who would refuse to accept the mark. Therefore the system of the beast will prevent neutrality: it will prevent people from having the choice of being able to “not make a choice”. For that reason, all humans will chose, and then God will classify each person according to the choice that they have made, that choice having Eternal consequences.

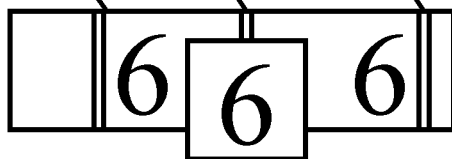
You can be assured that there will be billion dollar contracts by public relations firms to convince you that accepting your individual mark on your right hand or forehead will help you, will save civilization, will help mother earth, will help us all work collectively, will allow to work, and oh yes, would allow you, incidentally to be able to buy food to eat.

The book of Revelation says those who accept the mark undergo a “deception”, the implication being that those who accept the mark are spiritually deceived into acceptance of the upside-down universe: where evil is viewed as good, and good is viewed as evil. At that point, the new Messiah would be perceived as real and genuine by those who have accepted the mark, until later on when they will realize that they have been deceived, but at that point it will be impossible for them to change their mind or their commitment to the false Messiah, and this would have Eternal Consequences for them. The time to decide therefore is before that time. Now would probably be a good time, in case these things matter to you, who are reading this.

ISBN



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Individual
Human Branding

بسم الله الرحمن الرحيم

الحمد لله

الحمد لله الذي هدانا لهذا

الذي كنا في ضلال

death that Jesus Christ paid the price for. (otherwise, sin would be more powerful than Jesus Christ – which is not true).

Sometimes, People have trouble believing in Jesus Christ because of two extremes:

First the extreme that they are *not* sinners (usually, this means that a person has not committed a "serious" sin, such as "murder", but God says that all sins separates us from God , even supposedly-small sins. We – as humans – tend to evaluate sin into more serious and less serious categories, because we do not understand just how serious "small" sin is).

Since we are all sinners, we all have a need for God, in order to have eternal salvation.

Second the extreme that they are *not good enough* for Jesus Christ to save them. This is basically done by those who reject the Free offer of Salvation by Christ Jesus because those people are -literally – unwilling

اسماء اسفار العهد الجديد وعدد اصحابها

٦	•	•	•	١ تيموثاوس	٢٨	•	•	اصحاحاته	انجيل متى
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٢	•	•	•	تيطس	٢٤	•	•	"	انجيل لوقا
١	•	•	•	فليمون	٢١	•	•	"	انجيل يوحنا
١٢	•	•	•	العبرانيين	٢٨	•	•	"	اعمال الرسل
٥	•	•	•	يعقوب	١٦	•	•	"	رومية
٥	•	•	•	١ بطرس	١٦	•	•	"	١ كورنثوس
٢	•	•	•	٢ بطرس	١٢	•	•	"	٢ كورنثوس
٥	•	•	•	١ يوحنا	٦	•	•	"	غلاطية
١	•	•	•	٢ يوحنا	٦	•	•	"	افسس
١	•	•	•	٢ يوحنا	٤	•	•	"	فيلبي
١	•	•	•	يهوذا	٤	•	•	"	كولوسي
٢٢	•	•	•	رؤيا يوحنا	٥	•	•	"	١ تسالونيكي
				وجميعها سبعة وعشرون مدوناً	٢	•	•	"	٢ تسالونيكي

انجيل متى

الاصحاح الاول

١. كتاب ميلاد يسوع المسيح ابن داود ابن ابراهيم* ٢. ابراهيم ولد اسحق. واسحق ولد يعقوب. ويعقوب ولد يهوذا واخوته. ٣. ويهوذا ولد فارص وزارج من ثامار. وفارص ولد حصرون. وحصرون ولد ارام. ٤. وارام ولد عميناداب. وعميناداب ولد نحشون. ونحشون ولد سلمون. ٥. وسلمون ولد بوعز من راحاب. وبوعز ولد عويد من راعوث. وعويد ولد يسي. ٦. ويسي ولد داود الملك. وداود الملك ولد سليمان من التي لاوريا. ٧. وسليمان ولد رحبعام. ورحبعام ولد اييا. واييا ولد آسا. ٨. وآسا ولد يوشافاط. ويوشافاط ولد يورام. ويورام ولد عززيا. ٩. وعززيا ولد يوatham. ويوatham ولد احاز. واحاز ولد حزقيا. ١٠. وحزقيا ولد منسي. ومنسي ولد آمون. وآمون ولد يوشيا. ١١. ويوشيا ولد يكنيا واخوته عند سبي بابل. ١٢. وبعد سبي بابل يكنيا ولد شالتيئيل. وشالتيئيل ولد زربابل. ١٣. وزربابل ولد ابيهود. وابيهود ولد اليقيم. واليقيم ولد عازور. ١٤. وعازور ولد صادق. وسادوق ولد اخيم. واخيم ولد اليود. ١٥. واليود ولد اليعازر. واليعازر ولد مثنان. ومثنان ولد يعقوب. ١٦. ويعقوب ولد يوسف رجل مريم التي ولد منها يسوع الذي يدعى المسيح* ١٧. فجميع الاجيال من ابراهيم الى داود اربعة عشر جيلاً. ومن داود الى سبي بابل اربعة عشر جيلاً. ومن سبي بابل الى المسيح اربعة عشر جيلاً.

١٨. اما ولادة يسوع المسيح فكانت هكذا. لما كانت مريم امه مخطوبة ليوسف قبل ان يجتمعا ووجدت حبل من الروح القدس* ١٩. فيوسف رجلاً اذ كان باراً ولم يشأ ان يشهرها اراد تخليتها سراً* ٢٠. ولكن فيما هو متفكر في هذه الامور اذا ملاك الرب قد ظهر له في حلم قائلاً يا يوسف ابن داود لا تخف ان تأخذ مريم امرأتك. لان الذي حبل به فيها هو من الروح القدس. ٢١. فستلد ابناً وتدعوا اسمه يسوع. لانه يخلص شعبه من خطاياهم* ٢٢. وهذا كله كان لكي يتم ما قيل من الرب بالنبى القائل. ٢٣. هوذا العذراء تحبل وتلد ابناً ويدعون اسمه عمانوئيل الذي تفسيره الله معنا.

٢٤. فلما استيقظ يوسف من النوم فعل كما امره ملاك الرب واخذ امرأته* ٢٥. ولم يعرفها حتى ولدت ابنها البكر. ودعا اسمه يسوع.

الاصحاح الثاني

١. ولما ولد يسوع في بيت لحم اليهودية في أيام هيرودس الملك اذا مجوس من المشرق قد

کتاب
پیمان تازه
خداوند و راننده ما
عیسی مسیح
که از لسان اصلی یونانی
به فارسی
ترجمه کرده
افضل الفضلا المسیحیّه
هنری مارتن کشیس انگلیسی ایست

که در دار السلطنت لندن محروسه
باعانت مجمع مشهور به بیبل سوسیٲتی
کرت سٲم بدار الطباعه بنده کمترین رچارد واطس
انگلیسی مطبوع کردید

۱۸۳۷

میحه

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Scofield had a mind of his own. He was not afraid to study the Word of God, and to find out what it actually said.

That upset some people in his day. That also upsets some people today.

Scofield proclaimed that God actually existed, God actually loved people, God's promises could be trusted, the Bible was accurate, and that prophecies predicted would occur. Maybe to have faith in those things now...is not so hard. Scofield believed in the importance of the Jewish people. Whatever their role is in the final days, it is up to them to understand this. Christians should encourage and offer help when possible. Scofield reminded Christians of the importance of being Pro-Israel and Pro-Justice, at the time when Many parts of Europe did not yet even have democracies. Many were still monarchies. [The views attributed to Scofield were laid out EARLIER in the book [Jesus is Coming](#), by Blackstone ([Free PDF Online](#)) which actually DID explain the Rapture, (ascension) and documented its coming occurrence, not in secret but the standard Rapture view written *in the* 1800s - from the Bible, page after page, verse after verse - see for yourself.].

But Scofield wrote about the importance and legitimacy of Israel, and of the State of Israel, **before** it was re-founded in 1948, as the Bible predicted. When Scofield released this edition, it was only 1917. At that time, World War I was over, World War II had not begun, and the British monarchy was in the process of giving 79% of the Palestine Mandate [promised to Israel] over to the Arabs, which would result in the formation of Jordan, on land promised to Israel. The next Palestinian state (being formed now), will be in the actual Biblical area of Judea, Samaria and Galilee.

Scofield upset people because he believed in the Rapture, and because he believed in the ability of Christians to interpret the Bible **for themselves** with the help of the Holy Spirit. Whatever you believe about the Bible, **You** are responsible for that. So it is important to know what to believe for sure. No one is going to get a pass or be excused, because "I believed it because my bishop told me". Scofield's perspective meant that there was no need for a hierarchy of priests or Cardinals to insist on their "official" interpretation of the Holy Scriptures. Of course, the Roman Church still has a view of the End Times, which favors its princes. It sees itself on earth, navigating through challenging times, helping a "Christ" who is likely to be on the side of forcing all mankind to take the mark on their right hand or forehead, which is Biblically warned against.

The Roman Catholic view of the End Times is one of cooperation with the Globalist super-state. Islam affirms its past worldview often that it may erase Jews and those who do not submit to the Zone-of-Islam. Others religions also have views. They cannot all be right. And they cannot all be reconciled. Only one will be accurate and correct. Those who seek truth and God with **all their Heart**, and ask God to help them, will find it. Scofield did not work by himself. He had the help of other men of God, several of whom were scholars and heads of Seminaries. These days, **few** seminaries advocate an actual rapture, or taking the Bible *literally*, even when it can save their soul. Seminaries have given in to the politics of the dollar, and have much too much at stake in academics, funding, and scholarships. These snares often prevent truth seeking. Be sure that you do not allow yourself, to substitute comfort, for truth.

